FIAT JUSTITIA RUAT CŒLUM.

THE GENIUS OF UNIVERSAL EMANCIPATION.

OR AMERICAN ANTI-SLAVERY JOURNAL, AND REGISTER OF NEWS.

"We hold these truths to be self-evident: that all men are created equal, and endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness."—*Dec. Independence, U. S.*

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Selected.

From the [London] Anti-Slavery Monthly Reporter.

GENERAL MEETING OF THE SOCIETY:—SPEECHES OF MR. BROUGHAM, MR. WILBERFORCE, MR. DENMAN, SIR JAMES MACINTOSH, MR. BUXTON, HON. & REV. JOHN NOEL, REV. J. W. CUNNINGHAM, MR. STEES, AND THE DUKE OF GLOUCESTER.

(*Continued.*)

"There is one favorite topic with our adversaries, on which I would counsel them to enlarge with caution, though its truth cannot be denied:—the large share that rests on the English Government and Nation, in establishing the slave system. But do let gentlemen consider, that this argument is urged on the attention not only of Parliament and Government, not only of the planters and legislators of the West Indies, or even of the people of England, but also on the great mass of the population of the colonies; I mean the Slaves themselves. We are told, that those slaves are daily improving in instruction and cultivation of mind; that they are learning every day their duties and their rights; that their minds are awakened; and that they look with the most earnest attention, to the proceedings of the English Parliament. Even what takes place here to-day, may not pass unobserved by them.—How will they be affected by the argument now stated. When they hear that the Government of England are accomplices in the wicked conspiracy against their natural rights, consummated by conspiracy, piracy, and felony, and deriving a title to their flesh and blood from acts that human nature abhors; what will be their feelings on that subject? They at least have been no parties to this compact; and when first they hear it avowed, it will only aggravate the sense of the wrongs heaped upon them. What dangers and tumults may arise, no man with common humanity can consider without alarm. Their discontent may break out in some idle language, which is magnified into an insurrection, to be put down by an infamous abuse of the judicial process; by the base perversion of law; by the horrible execution by judicial murderers of the unhappy slaves, whom by wicked evidence they convict. Such a case, two years ago," (see for a full account of it, the Reporter, No. 10. p. 113,) "excited the universal indignation of this Country, and of all sides of the House of Commons. The apologists of all abuses were silent here. The very persons who ought to have prevented it, and could have done so, and therefore were in a great degree chargeable with what occurred, joined in the verdict which so loudly condemned it. If such be the sympathy excited in this country, where we hear of the proceedings at the distance of thousands of miles, think what must be felt by three or four hundred thousand slaves of Jamaica who were bystanders and saw their fellow slaves, human beings of the same color and family, of the same quality and condition as themselves, so traduced, so convicted, so murdered? When Mr. Canning heard the case made out in the House of Commons, the resolution he proposed, was not a censure on the details of the process, or on the conduct of individuals: it went to the root of the mischief, declaring that that bloody history gave one example more of "the necessity of the extinction of slavery!" The extinctinction of slavery then, is our object. Our notions are not vague and indefinite, as our enemies declare; but a fair and full notice of them, has at all times been given. The title of this Society, which has existed now for more than five years, proclaimed our object; from which, and from the bold declaration of it, the people of England never will be diverted. Nor will they be satisfied by some pretended acquiescence just on the eve of an election, when popularity is to be gained, by conciliating the wishes of the people. Nor must the the middling classes forget, that to their hands this question has always been mainly intrusted, and with them it must continue: they have gained all our former victories, and are equal to achieving the rest. Among the upper classes, a strong momentary sensation may be excited; but there are in too many instances, habits, connections and interests, which will constantly neutralize a great proportion of them, and deter even those among them whose hearts are most with us, from attending a meeting like this before my eyes, I seem to feel, that the humanity and justice of the people of England are represented in your persons. I am proud of the assemblage before me; its number and high respectability; the talents and principles, by which so many here are distinguished. Nor will I lament, except on their own account, the absence of persons of rank, when I turn to the chair and see who it is that I have the honor of addressing this day; a Prince of that family who owe their elevation to their love of liberty, and will always be proud to take the lead of the English People, in giving effect, extension, and security, to the blessings which we prize beyond life itself, I therefore, conclude with proposing,

That this meeting is desirous of expressing anew their disappointment, and deep regret, that through the pertinacious resistance of the Colonial Authorities, the recommendations of his Majesty the unanimous resolutions of Parliament, and the wishes and prayers of the nation at large, have not hitherto produced their due effect, in abating the evils of that system of colonial bondage which has been so generally recognized, not only as injurious to the national interests; but as immoral and unjust, repugnant to the principles of British law, and irreconcilable with the spirit of that holy religion which we profess. That notwithstanding the contumacy of the Colonial Authorities, is further to be lamented that no effectual means have been taken by Parliament, to execute its resolutions, but that on the contrary, the system of slavery continues to be upheld and fostered by laws which protect the produce of slave labor, against the competition of the produce of free labor, at a heavy annual expense to the people of this country, and to the serious injury of his Majesty's Asiatic subjects; and of the population of the United Kingdom. That this meeting feel it therefore to be their duty, again to approach Parliament with their earnest solicitations; both to abolish those laws in favor of slave-grown produce, which, while at variance with all sound principles of commercial policy, tend to perpetuate and aggravate the evils of slavery: and also, above all to enact and enforce such legislative measures for the mitigation and ultimate extinction of slavery, as may redeem the pledges that have been given, and fulfil the just expectations of the people of England, on this painfully interesting subject."

(*To be Continued.*)

From the Western Luminary.

AN ESSAY

ON THE COMPARATIVE VALUE OF FREE AND SLAVE LABOR.

No. IV.

In Cœcil, Baltimore, Frederick and Washington counties of Maryland, manufacturing establishments are numerous and respectable, the population is increasing, the farmers have large barns, and well filled graneries, with markets at their doors for the chief part of their surplus product, including eggs, butter, vegetables; the hundred good things which the good farmer and prudent housewife collect and save, and in many cases they alone, because of the adjoining market sell for more money in a year than the whole surplus crops of wheat and corn raised on a plantation cultivated by eight or ten slaves, who eat much, waste more, and work little. The whole crop of Maryland tobacco may average annually, $1,500,000, and this is below the clear product of labor employed in the factories of Baltimore, alone, without including the employment of mechanics properly so called Thus aided by some foreign commerce and navigation, and a large home trade, there is collected and maintained in one small spot more than one sixth part of the popation, and a market created for the products of the farmers, daily extending in the quantity required, and prices given, and increasing as our manufactures prosper, and their attendant population increases Maryland without interfering with other pursuits might subsist more than two millions of sheep, and the

produce of these would compensate any loss caused by ceasing to cultivate tobacco, and advance the price of lands, as well as add to the general wealth of the State. Real property of every description, except in the districts spoken of, has exceedingly declined in value, and indeed in some places is almost without price. If slave labor was ever profitable with us, it is so no longer; it does not yield more than 3 or 4 per cent for the capital employed, if even that. This is clearly proven by the export of slaves to the more southern states, a cruel practice and which we hope may be arrested by the introduction of new articles of agriculture, such as the breeding of sheep, the cultivation of flax and cotton, and the rearing of the silk worm. These would afford employment to many thousand manufactories, who in their turn, would call upon the farmers for supplies. The prosperity of the one class would insure that of the other.

If any farther evidence were wanting to prove the great advantages of free labor it would be abundantly furnished by the greater affluence of those parts of the upper counties of Virginia where slaves are least numerous, and by the general independence of those industrious families and religious societies, who have, for a length of time, depended upon voluntary labor.

An inhabitant of Virginia on visiting the northern and eastern states, is forcibly struck with the contrast they exhibit to his own. We can travel but a few miles, in New England, without passing a flourishing town, or a beautiful village, where the mansions of the rich are surrounded by the neat and comfortable dwellings of the poor, and where every house appears to be the abode of content and every countenance wears the smile of cheerfulness. From almost every eminence that he ascends, he can see the village spires shooting up in all directions around him, and almost every stream that he crosses affords power to some extensive manufactory. In the western part of New York he will be still more astonished to behold the works that have been accomplished, within a few years by the industry and enterprise of a free population. Their well cultivated fields, their populous towns, and their prosperous villages, have sprung up with a rapidity that seems the work of enchantment, and they are still proceeding with a pace accelerated by the experience of success. After witnessing these scenes let the Virginian return to his own state, a state peculiarly dear to all her sons from the remembrance of her former greatness, and what will be his reflections on viewing its general appearance. In those parts of the state where slaves are most numerous he beholds almost all her towns stationary, or in a state of decay. He sees large tracts of land ruined by cultivation and thrown into common. The smiling village, and well clad population of the north, are replaced by the lofty, frequently decayed mansion of the planter, accompanied by hovels crowded by ragged negroes and mulattoes, the whole bearing the marks of oppression and suffering, in which the half starved cattle and domestic animals partake. Villages, after passing Susquehanna, there are none. Is there any inhabitant of the south who will pronounce this picture overdrawn? or is there any citizen of Virginia who will attribute the evils it presents to any other cause than the character of our population? Let him look to our languishing agriculture, our deserted farms, our decayed fortunes, our decreasing population; let him cast up his profit and loss account for the last fifteen or twenty years, and then let him say whether the labor of the slave is not a curse on the land wherein it is expended.

The above are the sentiments of residents of Virginia and Maryland; and I acknowledge with pleasure, my obligations to gentlemen, whose candour and intelligence do their equal honor.

Perhaps the manufacture of Potash may serve to illustrate, if not decide the question on the comparative value of labor. This is a considerable article in the northern exports. But the consumption of the immense forests, annually destroyed in the southern states adds nothing to the wealth of the proprietor, because the population is of a very different character from that formed in the north, where freedom is inseperably attended by frugality. This was the reason given by Matthew Lyon, a competent judge, from long residence in the northern, as well as the southern states.

I think that we may safely infer, from the preceding particulars, that, under ordinary circumstances, the labor of freemen is cheaper than that of slaves. It may not be amiss to recapitulate these particulars, perhaps to add some in addition.

If slave labor were cheaper than free labor, we should naturally expect that, in a state where slavery was allowed, land would be more valuable in the districts where that system prevailed, and that, in two adjoining states, in one of which slavery was allowed, and in the other prohibited, land would be least valuable in the latter. The contrary is notoriously the fact. Maryland, though a slave state, has but few slaves in its upper, or western part, and this part is more broken by hills and rocks, and is not so fertile as the southern and eastern parts; and these last have the advantage of being situated upon the navigable rivers that flow into the Chesapeake, by which produce can be conveyed to market at one third of the average expense of that sent from the upper end of the state. Yet, with all these advantages of soil, situation, and climate, the land within the slave district, will not average half as much per acre as that in the upper district, where the soil is cultivated by freemen. This may be still more strikingly illustrated by the comparative value of land within the states of Virginia and Pennsylvania, one lying on the south and the other on the north side of Maryland; one a slave, the other a free state. In Virginia land of the same natural and local advantages, will not sell for as high a price by one third as the same description of land will command in Pennsylvania.

If slave labor were cheaper than free labor, we might fairly infer that where slavery existed free-labor would be reduced by competition to a level with slave labor, and not slave labor to a level with that of free men; and that of two adjoining states, in one of which slavery was allowed, in the other prohibited, labor would be higher in that in which slavery was proscribed. Experience proves the reverse. In Russia the hire of slaves is higher than that of freemen, except they live in places where competition brings them to a level. In the cities of that Empire the competition of free laborers is greater, hence the hire of slaves is less than in the interior, where slave labor has less competition. In the towns of Virginia slave labor is much higher than among the freemen of Pennsylvania.

If slave labor were cheaper than free labor, we should certainly find it employed in the cultivation of those articles in which competition had brought down profits to the lowest point. Instead of this we find it done away when brought into competition with free labor. Accordingly the cultivation of indigo by slaves has been abandoned in Carolina, and the price of cotton reduced one half since these articles have had to compete in the European markets with the productions of free labor from the East Indies, which in spite of a transportation of triple the distance, and a duty of 10 per cent. threatens the ruin of the West India planters. In the slave states potash has never been produced, although a valuable export in a free state. The experience of ancient and modern times shews that as frugality becomes more indispensable slavery declines, and free labor takes its place. The wasteful expenses of slavery can be borne by the rich staples of the southern countries; but in the northern where no staple exist, where, to use a coarse mode of speaking, they are obliged to make every edge cut, slavery is supplanted by the rigid economy of poor free men. 'Tis remarkable that in Britain one of the first lessons impressed upon children is an almost superstitious care not to waste bread. "You'll live to want it." is the severe reproof of a parent to the child if he throws away bread. In America nothing shocks a new comer more than the shameful waste of bread made by our negroes. But the master must find it is the negroe's apology. It would not be so if himself was obliged to pay for it. G. C.

(To be Continued)

FOR THE GENIUS OF UNIVERSAL EMANCIPATION.

Mr. Editor:—I have seen in the Washington Chronicle, a review of some remarks that have appered in the Genius of Universal Emancipation, by "*Colon.*" As I am led to suppose, from the spirit of that review, that "*Colon,*" is in the main, friendly to the principle, "that, all men are born free," and that slavery is a very serious evil in the body politic, and that if it were compatible with the safety and rights of the whites, as well as the blacks, it would be proper, just and right to set them all free; I will take the liberty of offering a few passing remarks on his last communication.

I am pleased, to notice the candor with which "*C.*" admits that the Abolitionists, or Mr. Lundy and his coadjutors, are engaged in what they believe right, or their duty; and also the credit he gives them for perseverance. I hope that "*C,*" has not mistaken them. I hope they will persevere unto the end. I am pleased also to note, that "*Colon*" seems more displeased with the manner in which this interference of the Abolitionists respecting slavery in the District of Columbia has been conducted, than with the object itself. Now, if "*C*" is not at war with the object itself, perhaps we may be able to make such an apology for the manner of our interference, and indeed for our intefering at all; as may induce him to become an auxiliary in our efforts, or a "coadjutor" with the Genius of Universal Emancipation.

As to the manner,—how could the Abolitionists approach the subject in any more respectful manner than by *petition* to the legislative body? Surely "*Colon,*" will not assert that slavery is so sacred a matter, that *freemen* who deem it wrong to hold their fellow men in bondage, may not *petition* their *own Representatives* in regard to it, without being held up as impertinent meddlers, or "political Quixotes." But says "*Colon,*" they should have come to the citizens of the District, and should have told them their apprehensions, and offered their assistance &c. What then?—I suppose that if one slaveholder in the District still objected, the evil must go on. But all that "*Colon*" seems to think we ought to have done has been done. The American Convention for the Abolition of Slavery, has published its minutes for many years, besides numerous papers on the slave trade, and slavery generally, shewing not only its moral, but also its political evil, as well as its danger to the Republic. During all this time no movement seems to have been made by the citizens of the District generally, towards the extinction of this dangerous object. But in the mean time it appears that even the jails of the District are converted into warehouses for human flesh, for the accommodation of Southern slave-traders! The manner of the approach to this subject, will not appear so uncourtous, either, when it is remembered that it has been recommended by the American Convention, in which were delegates from the District itself, as well as from Virginia, North Carolina, Tennessee, &c. but independent of any consideration of this nature, we surely had a right to petition, that Congress, which we have assisted to elect; on any subject within the range of their

legitimate power. And if "*Colon*" should suppose us a little awkward in the manner, we hope he will pardon us in this, as those who live on their own labor have less time to study etiquette, than those who live on the labor of others.

But is it quite certain, that this subject concerns only the present residents of the district? We think that "*Colon*" himself will admit that it is not. This portion of our country is very differently situated from any and every other part.—It is one to which many citizens from all parts must come; and many are compelled to take up a temporary residence there. Besides, are not the public offices, as well as the more inferior situations under government, open for the citizens of the free, as well as the slave states? Admit that they are, and it follows of course, that those citizens who from such states as have abolished slavery, are called to fill those offices, must either become changed in their feelings, relative to this "broadest, foulest blot" of our nature, or live in perpetual disgust at the scenes passing around them, or renounce their living and retire from their duty. We could name those who are so disgusted with slavery in the District (and we mean not to say that it is worse there than in other places) and so apprehensive of its evil effects on the minds of the rising generation, that they seriously contemplate a removal to some of the free states. And can it be possible that a majority of the freemen, for whom Congress has a right to legislate, shall be virtually excluded from the District in which that body performs its functions, and dare they not petition for the removal of the cause of their exclusion.

But if Slavery be an evil, and "*Colon*," admits that it is, surely it may possibly be removed. Otherwise we impugn the Providence of our Creator. And as the only right by which one man claims to hold his fellow in bondage, is derived from human laws, it follows most clearly, that the legislators of any district of country, are responsible for the evils of slavery if it exist therein; and as the people are in this country the source of legislation, it follows that if slavery be an evil the people are responsible for that evil.

It will therefore appear that not only the people of Albany and Baltimore, but of Main and Ohio, Massachusetts and Pennsylvania are answerable for all the evils, attending slavery in the District of Columbia. In this interference our brethren of the District ought to perceive, not a design to injure them or deprive them of any valuable consideration, but a desire to impart to them one of the greatest of blessings.—A freedom from the evils of slavery. On this subject some of these states may speak with the confidence of experience. "Slavery existed in our own borders," they may say, "and we legislated out of our coasts, much objection was made at the time by a few slaveholders who had not sufficiently examined the subject to perceive their true interest, but the laws wrought silently, but efficiently, slavery was banished and all became more safe, more wealthy and more happy. Let Congress do for the District what our Legislatures have done for us and the same consequences will follow there. In these remarks it will be seen that I have waved any notice of rights appertaining to slaves as subjects of Government, or legislation.

But have they no claims on government? Are they not men? Are not governments instituted by *God* for the *general* benefit? These things *may* be noticed at some other time.

Our friend "*Colon*," seems to lay great stress on some "plain questions" which he puts to Mr. Lundy, as though they implied some awful consequences, which must inevitably follow any and every possible mode of Emancipation.

Without at *this time* attempting to answer those "plain" questions; I would for the present remark, that none of the implied difficulties, could be a greater evil than the continuance of slavery in its present form; and *some* of them would be much less likely to follow in the event of emancipation, than in the continuance of slavery.

Our friend "*C*" if I understand him, appears to think there would be some cruelty, in *compelling* a free black to leave the land of his nativity and remove to Africa, even if there he was sure of enjoying the rights of a freeman, and the society of his equals. I will not dispute the position which I understand "*C*" to assume in this case; but if there would be cruelty in taking those by force to their native land and affording them an opportunity of possessing the rights of property and religion under their own laws, and enjoying all the blessings of social life, without feeling the debasing contrast of superior classes and orders of Society; by what term shall we designate the practice of selling the parent from the child, and the child from the parent,—tearing asunder the most endearing bonds of our nature, and transporting to distant regions and the most sickly climes, at the will of an intoxicated master, or the order of a merciless creditor, men, women and children, to wear out their lives in servitude and chains, and to leave this lasting legacy of woe, to their latest posterity. All this is done in the District and more than this; under the sanction of laws passed by the legislators, representing the freemen of those states which have long since driven slavery from their own lands, and shall not those citizens ask Congress, to try to remedy this evil for which they are thus responsible?

And what is this great matter which we ask for? What great interference with men's rights or wrongs? We believe that very few of our most violent opposers take time to understand us. They seem disposed to condemn us unheard. We ask nothing by way of legislation for any slave now alive. We only ask that a law shall be passed declaring that all persons born within the District, after a certain date, shall be free at a certain age. And ought not that soil which sustains our legislative hall, that temple of freedom and glory of the world, to *rear freemen* instead of slaves. And who would be injured by such a law? Its operations would be gradual. The first emancipation under it would not take place perhaps for a quarter of a century, and all parties might and would be prepared for the event. The operation would be silent and most of those that became free, would leave the country in detail, and in fifty years the evil would be quietly removed. It would act like Franklin's pointed conductors on the thunder cloud—it would draw off silently and safely the combustible matter which if suffered to explode, *may* shake the nation, and *must* involve thousands if not millions, in an awful catastrophe.

COADJUTOR.

THE GENIUS OF
Universal Emancipation.

EDITED BY BENJAMIN LUNDY.

FIDUS ET AUDAX.

SATURDAY, NOVEMBER 15, 1828.

MORE IRISH EMANCIPATION SOCIETIES! It appears that this body of *benevolent, Slave-holding philanthropists*, formed some time since in Baltimore have found a kindred spirit among the Slavites, the Calhounites, the Jacksonites, the M'Duffites, and the Anti-tariffites, of Charleston, S. C. "A meeting of the friends of civil and religious liberty, took place in Charleston on the 23, of Sept." A meeting of the *friends* of *civil* and *religious Liberty!!* yes sir—Met in Charleston!! yes sir—Indeed, this must have been a proud day for the slaves of South Carolina, who have been so long and so unjustly deprived of *civil and religious liberty*." Surely, South Carolina, is about to redeem her character, come away from among the "wicked ones" of the South-and hold a successful competition, in the march of philanthropy, with her *proud* and *haughty* sisters of the North. Surely she intends to prostrate the throne of Despotism, remove private tyranny from all her borders, and clothe her political institutions in the unsullied robes of innocence! Hail glorious epoch in the annals of time! Ye slaves who have so long smarted beneath the rod of your over-seers and cowered in servile submission at the feet of your masters, lift your heads from the dust, rub the scales from your eyes and look up, with Joy, to the day of your deliverance! The "friends of civil and religious liberty" have, at length, dared to convene in that State which has so long kept her foot upon your necks! "Bishop England spoke with his whole heart and soul on the condition of the land of his birth—of its wrongs—of its claims to our sympathy. He is always interesting, but on this occasion the relation in which he stood *to* Ireland"—IRELAND! what! is *Ireland*, instead of AFRICA, the theme of his speech? are the rugged and loosefooted Irishmen, who have so long pointed the unerring finger of scorn at the *slavish* policy of South Carolina, the objects that have so powerfully excited the *sympathy* of these "friends of civil and religious liberty?" From such "friends of civil and religious liberty" may the God of heaven deliver our Country! Slave! Thou butt of sport, scorn, contempt, neglect and derision, cast thyself again to the dust, and mourn thy friendless and forlorn condition! While the wo-begone prospects of Greece melt the stubborn particles in our composition to sympathy and tenderness, thou art neglected! While the watchmen upon the walls of Zion are proclaiming the glad tidings of life and salvation to lost, sinful and perishing man, in the remote kingdoms of the world, thou art forgotten at home! The same hand which *casteth money into the treasury of the Lord*, for the purpose of sending the Gospel of *justice, love and mercy* to the Hottentots and Hindoos, lacerates thy back with a scourge to procure the *means!* Can we expect a forbearing Heaven much longer to withhold its vengeance.

THE WESTERN CAROLINIAN. Our readers will recollect that, some time ago, we charged the editor of this paper with an ungenerous attempt to excite an unwarranted prejudice against the negroes of our country. Mr. White, as might have been expected by those who are acquainted with his candor and honesty, made a few facetious flourishes, and then, after affecting to grow most confoundedly serious, boldly denies the charge, and proves his innocence by bestowing upon us that old threadbare term of reproach—"PSEUDO-PHILANTHROPISTS!" This is the *alpha* and *omega* of his reasoning powers: and we would leave him in undisturbed impunity, like the *frog* which attempted to ape the *bull*, to swell in his own self-erected pen-victory over us, were it not that people are too apt to receive *fun for good sense*, and *pitiful evasion* for *positive truth*. This "*Pseudo-Philanthropist*," Mr. White, (facts and circumstances justify us in hurling back, with indignation, the epithets he has lavished upon us,) says that he "as much deplores the evils of slavery, and as keenly feels the wrongs originally done our fellow-mortals in Africa, as Benjamin Lundy." Now we ask the readers of his paper—we call upon those who have watched him from his cradle to the present zenith of his editorial splendor, what practical evidence he has given of this *tender feeling*? Has he ever proved that he "deplore the evils of slavery" in any other way than merely to *say so*? Has he not repeatedly refused to favor his correspondents by inserting temperately written articles upon the subject of these "wrongs" which he effects to 'deplore?' Let him deny this if he dare. '*Slavery is an evil*' says he '*but at whose door does the fault lie? Not at ours; because the thing was entailed upon us, and cleaveth to us like original sin; and we* WOULD *not if we* COULD; (COULD *not if we* WOULD) *blot the stain from the face of our institutions* Here is a sweeping assertion, made with the same regard for truth

(as Duff Green would say) 'that marks all his statements!' He positively avers that though slavery was originally wrong, the fault does not lie at our doors. Now when *he* will prove that a *wrong*, by being *continually aggravated* and *obstinately persisted* in becomes *right*, we will admit that he Mr. White, is not an 'APOSTATE YANKEE.' When he will show by what process this *wrong* can be converted into *right*, during its continuance, we shall believe that the numerous paragraphs he has copied from old major Noah, has brightened his intellect beyond what we had expected. When he will prove the position by facts, or draw his deductions from a legitimate process of reasoning,—that 'we could not, if we would, blot the stain from the face of our institutions,' we will admit that, in preparing General Jackson for the Presidency, his judgment ought not to be distrusted. Notwithstanding all this, he seems to have blundered into an error, respecting the doctrine of 'original sin.' Those who propogate this doctrine, contend that all Adam's posterity are involved in the curses denounced against his transegression. If this doctrine be true—and if it has an application to the condition of slavery—then must the American people make atonement for the transgressions of the people of Great Brilain, who entailed the 'evil' of slavery upon them—and then must he who holds slaves by heirship, repent for the sins of his father who bequeathed such slaves to him! But Mr. White indirectly controverts that doctrine in which he believes, by declaring that the 'fault' of our ancestors in regard to slavery 'does not lay at our doors.' The doctrine to which we subscribe in this respect, are, that every man shall repent for his *own* sins; and that by receiving slaves at the hands of our fathers, we make their sins *our own*, and that we, alone will have to repent for them, or be condemned for their perpetration. Mr. White had better study *divinity* a while longer, before he "bawls louder and more incessantly (if possible) about *original sin*,' and 'all that sort o'thing,' than those *slave-holding preachers*, who have supplied their deficiencies in point of discretion, with an overstock of *distempered zeal*. After getting thus far with his sayings, insinuations, assertions and doctrines, he makes an effort to take himself out of the scrape; by the following *well turned* somerset: Mark his liberality—his nobleness of soul, and say whether he is capable of 'deeply feeling' any thing but a love of—BLANK!—says he: But it is useless now, when other weighty concerns engross our attention, to 'argufy the topic with' Benjamin Lundy, whose trade it is to sow the seed of insubordination and rebellion among the slaves —and who earns his bread thereby!'

The seeds of insubordination and rebellion! How magnanimous! If he calls this a triumph he is welcome to it. We would not contradict him to save his life.—But if he *really* believes that 'sowing such seeds' will earn a 'daily bread,' he might do well to turn his coat and 'gang back again' for he may rest assured that if the current of public sentiment continues to turn against the slavish doctrines he has heretofore labored to inculcate, he will, ere long, find it difficult to 'earn his daily bread' in his present sphere.

Literary Department.

——"*Various, that the mind*
Of desultory man, studious of change,
And pleased with novelty, may be indulged."

FOR THE GENIUS OF UNIVERSAL EMANCIPATION.

THE OUTCAST.

"There is a race of people inhabiting the Vale of Liexe on the French side of the Pyrenees, who are supposed to be descended from the Saracens, and are entirely excluded from communion with the rest of Mankind.—They are even obliged to enter the churches by a separate door, and no one will make use of the holy water which their touch has polluted."

The vineyards of France 'neath their fruitage were bending,
And spread their rich clusters of blue to the sun,
And high o'er the steep of the mountain ascending,
The soft voice of song, with wild merriment blending,
Told where the gay harvister's toil was begun.

The sun its last glance o'er the landscape was flinging,
And sounds, from afar came distinctly and clear;
The birds from each covert their vespers were singing,
And far in the vale the deep convert bell ringing,
Sent up its sad tones to the Wanderer's ear.

He flung himself down, with an aspect of sadness,
And listlessly gazed on the landscape below;
His spirit by scorn had been goaded to madness,
And now that bright scene, and those murmurs of gladness,
Seem'd rising before him to mock at his woe.

Oh why, he exclaim'd as the bitter tear started,
Oh why was I form'd with a bosom to feel!
Since thus I was doom'd from Mankind to be parted,
An outcast on earth, lone, and desolate hearted,
Too vile with the vilest in worship to kneel.

And thou—loved and lost one—Oh why didst thou nourish,
The weed that was trampled by all, save by thee,
The gleamings of light in my young spirit cherish,
And waken high feelings and hopes but to perish,
And leave my dark fate doubly dreadful to me?

In the hours of my slumber proud visions came o'er me,
And life for a moment seems brightly to smile,
The pathway of glory and fame is before me,
The noble caress, and the lovely adore me,
And every sad thought from my bosom beguile.

But ah! from those dreams soon and sadly I waken,
To find all around me thrice gloomy and drear,
To know that thou too, from my arms hast been taken,
Thou blest and revered one, whose friendship unshaken,
The darkest, the saddest, of moments would cheer.

Oh death! thou stern foe to the lovely and blooming,
Thou terror to those who are blessing and blest!
How freely this bosom would welcome thy coming,
How gladly thy garment of darkness assuming,
Sink down into slumber and peace on thy breast!

EMILY.

LOVE AND SPRING.

From the Maine Palladium.

"Thy flowers," one day said Love to Spring,
"Scarcely survive their blossoming;
Fleet one short month—one stormy day—
The tender trifles pass away."

"It is too true," sweet Spring replied,
"And sad—it cannot be denied—
But will the joys thy reign discloses,
Last any longer than my roses?"

Notices of Passing Events,

The Canal System in New York, yields an immense revenue to that powerful state. The amount of TOLL received by the collector, at Albany, to the first of November of the present year, is one hundred and forty-two thousand, eight hundred and twenty-three dollars.

Prudent precaution.—Baltimore and Ohio Rail-Road.—Captain M'Neill and Lieut. Whistler, of the U. S. Engineers, and Mr. Jonathan Knight, of the Engeneers of the Baltimore and Ohio Rail-Road, left this city yesterday for New York. They intend to embark for Liverpool, and their object is to examine the Rail-Roads of Europe, and to procure such information relating thereto as may be useful in the construction of those works in this country.

American.

The great Chesapeake and Delaware Canal, is rapidly approaching its completion. The Philadelphia Aurora states—"that immense quantities of lumber, and other articles, are already preparing on the Susquehanna to take advantage of the first opening of this canal. Arrangements are also making to pass two lines of steam-boats between Baltimore and Philadelphia by the same route."

Six persons calling themselves gentlemen, have lately been severally fined different sums, from $500 down to $50 —for *riots, libels and challenges.* All the parties pledged themselves in open court, to abstain from further proceedings of a like nature. They were of Salisbury, North Carolina.

The Flour and Grain Market. Howard Street flour continues to come to market very freely, and that each day's is now greater than that of the preceding. The consequence has been, that the flour merchants, at the opening of the market yesterday morning, refused to buy at the late advanced rates, when the waggon price immediately fell to $8 per barrel, and so continued throughout the day. This is a *reduction of one dollar per barrel* from the waggon price of Wednesday. Sales of small lots of this description were made from the stores yesterday morning, at $8 50. A lot of superfine *Susquehanna* Flour, which reached the market yesterday, was sold at $8 In City Mills we have heard of no transactions.

The decline in the price of flour has suspended the operations in *wheat* The value of the article, of course, is not as great as it was on Wednesday.

Corn has given way in price, and the sales were made yesterday at lower rates than previously. One cargo of yellow was sold at 56 cents per bushel.

A sale of *Whiskey* in hhds. was made yesterday at 27 cents per gallon. Some parcels were received yesterday from the Susquehanna.

We observe that in consequence of the high price of flour, the extraordinary quantity of *three thousand barrels* was brought to the Richmond market in a single day.

American of the 14th Inst.

Welsh Americans. A tribe of Americans about the 40th degree of north latitude, and the 45th west longitude, are said to possess many curious manuscripts about an island named Brydon, from which their ancestors long since came. Their language resemble the Welsh, and their religion is a sort of mixed Christianity and Druidism. They know the use of letters and are fond of music and poetry. They still call themselves Brydones. This statement rests on the evidence of Mr. Owen Williams, of Baltimore, who visited their settlement in 1817 He believes them descendants of some wandering Britons, expelled from home about the time of the saxons, and carried by wind and current to the great continent of the west, into the heart of which they have been driven back by successive encroachments of modern settlers. We fear that there are scarcely sufficient grounds for plucking the laurel of discovery from the brow of Columbus, to twine it around some runaway forefathers of our own.—*London Weekly Review*

Foreign opinions of America.—In a review of the German original of the "Travels of the Duke Bernhard, of Saxe Wermar, in the United States," which we find re-printed in a Hamburgh paper, there is the following remark, which we translate:

"Every sensible man considering the rapid and unprecedent improvements and growing strength of the United States, will be involuntarily induced to contemplate the following question: If the United States of America continue but half a century longer to improve, *united*, in the same degree, what an imperious rank are they then going to claim among the nations of the world; in what a high degree of cultivation and power will the new world then stand, compared with the old one! And the living generation even, may probably witness the day when the *new Rome* will out-rival the *modern Carthage.*"

NOTICE.

An exhibition of the pupils belonging to St. James' first African, P. E. Church, in Baltimore, will take place on Thursday evening next, Nov. 20, 1828, at half past six o'clock in the church. The exercises to consist of moral and religious pieces, and also two pieces, written by the preceptor, on the death of two pupils, belonging to the school, Miss M. Efford, and Miss H. Nicholson.

There will be on the evening of the exhibition, fifteen silver medals presented to the most studious pupils of the school, as rewards of merit.

Admission to the exhibition, 12½ cents.

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There will also be a public examination in the church, of the pupils belonging to the said school on monday afternoon next, Nov. 17, at half past two o'clock, at which time the parents and guardians of the pupils, and also the Christian public, are particularly invited.

The number of pupils are between 70 and 80

WILLIAM LEVINGTON.—*Preceptor.*

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